

**Karsa: Journal of Social and Islamic Culture**  
ISSN: 2442-3289 (p); 2442-8285 (e), Vol. 25 No.2, December 2017, pp. 307-333

---

## **The Perception of Mystical Advertising in Television Among Muslim Community (Study on Advertising of Elastex Paint Version “Rain-Handler”)**

**Windhi Tia Saputra**

FISIP UPN "Veteran" Jakarta  
e-mail: [wintias@gmail.com](mailto:wintias@gmail.com)

**Drina Intyaswati**

FISIP UPN "Veteran" Jakarta  
e-mail: [nanazain@gmail.com](mailto:nanazain@gmail.com)

**Ratu Laura MBP**

FISIP UPN "Veteran" Jakarta  
e-mail: [ratulaurambp@yahoo.com](mailto:ratulaurambp@yahoo.com)

### **Abstract**

Television has become an effective medium to educate and provide information to the public but misused television can be a powerful medium to spread negative messages. There are several types of television shows that actually cause concern in the community because of the wrong perception that was captured from the television show. The purpose of this study is to find out how the perceptions of the Muslim community to advertising of Elastex paint products that use a mystical approach to advertising on television. This research uses qualitative research approach with descriptive method. Sampling method using judgment sampling, that is from a Muslim audience. The research data was taken through depth interview technique to 10 selected informants. The viewer's perception of the Elastex paint ad showed that most viewers deplore the existence of a rain-handler that gives the impression of being a savior from the rain in the ad, which should be a savior is the power of God. The model in the Elastex

Copyright (c) 2017 by Karsa. All Right Reserved  
DOI: 10.19105/karsa.v25i2.1385

paint ad is quite interesting and credible, only a few spectators perceive that the rain-handler does not fit the real character of the shaman. Overall the ads are good and display a creative form of advertising.

[Televisi telah menjadi media yang cukup efektif untuk mengedukasi maupun memberikan informasi kepada masyarakat, namun apabila disalahgunakan televisi dapat menjadi media yang dahsyat untuk menyebarkan pesan-pesan negatif. Ada beberapa jenis tayangan televisi yang justru menimbulkan kekhawatiran dalam masyarakat karena persepsi yang salah yang ditangkap dari tayangan televisi. Tujuan penelitian ini adalah untuk mengetahui bagaimanakah persepsi masyarakat yang beragama Islam terhadap iklan produk cat Elastex yang menggunakan pendekatan mistik dalam iklannya di televisi. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan metode deskriptif. Sampel dalam penelitian ini adalah 10 penonton iklan Elastex di televisi yang akan menjadi informan dalam pengambilan data, dengan menggunakan metode judgement sampling. Data penelitian diambil melalui teknik wawancara secara mendalam terhadap 10 informan terpilih. Persepsi penonton terhadap iklan cat Elastex bahwa sebagian besar penonton menyayangkan keberadaan pawang hujan yang memberikan kesan sebagai penyelamat dari hujan dalam iklan tersebut, dimana seharusnya yang bisa menjadi penyelamat adalah kuasa dari Tuhan. Model dalam iklan cat Elastex cukup menarik dan kredibel, hanya beberapa orang penonton menganggap pemeran pawang hujan tidak sesuai dengan karakter dukun yang sesungguhnya. Secara keseluruhan iklan sudah bagus dan cukup menampilkan bentuk iklan yang dibuat dengan kreatif.]

**Keywords:** mystical advertising; muslim community; perception

## Introduction

In today's modern and digital era, television has become a part of people's lives. Many people consciously or unknowingly spend hours in front of the television. Television is able to enter the niches of our lives more than others.<sup>1</sup> Television is a mass media capable of presenting entertainment as well as various kinds of information for its viewers. No one can doubt the ability of television in giving various impressions both entertainment and information. Even the emergence of the internet was not able to eliminate the role of television in the life of society today. Television can provide entertainment and information without regard to

---

<sup>1</sup> Morissan. *Jurnalistik Televisi Mutakhir*. (Tangerang: Ramdina Perkasa, 2010), 233.

distance, space, or time. According to Television is recognized as the most influential advertising medium and reach a variety of consumer spectrum.<sup>2</sup> Television advertisements flourish in various categories, as television advertising needs creativity and always generates new advertising products, because of people's purchasing power on a television advertisement that varies due to economic factors. The industry redirected cultural conservatives into content that appeals to the larger demographic of moderate Muslims, via the adaptation of stylistic forms and narrative conventions that draw on global media traditions. Producers invoke new genres and conventions to both mobilize and placate religious sentiment among Indonesia's culturally heterogeneous community, assuming that these practices generate a successful.<sup>3</sup>

But when compared with other media television advertising has a much different categorization because of the nature of the media are also different. A large category of television advertising is based on the nature of this medium, where television advertising is built on the power of object visualization and audio power. The visualized symbols are more prominent when compared with verbal symbols. Generally, television ads use short stories resembling short film work. Short display time, resulting in a television advertisement striving to leave a deep impression on viewers within a few seconds.<sup>4</sup> Television is indeed a medium that is effective enough to educate and provide information to the public, but if misused television can be a powerful medium also to spread the negative messages. The effect of television shows will be visible after the public receives a message from the television, such as changes in behavior, attitudes, or increased knowledge insight. Nowadays there are different types of impressions aired on television. But not all types of impressions on this television cause a good effect for the audience. There are several types of

---

<sup>2</sup> Kotler, Philip, and Gary Armstrong. *Prinsip-Prinsip Pemasaran*. 12th ed. (Jakarta: Erlangga, 2008), 247.

<sup>3</sup> Barkin, Gareth. "Commercial Islam in Indonesia: How Television Producers Mediate Religiosity Among National Audiences." *International Journal of Asian Studies* 11(1) (2014): 1-24

<sup>4</sup> Bungin, Burhan. *Sosiologi Komunikasi*. (Jakarta: PT Kencana Prenada Media Group, 2009), 111.

television shows that actually cause anxiety in the audience because of the wrong perception of a thing. For example just like the mystical advertising impressions on television. Media presentations, especially advertisements about mystical impressions that are shown on a continuous basis, can potentially shape the wrong perception of society. Religious values of the society play an important role shaping and developing the perceptions, behaviors, and attitudes of the individuals. It is important to market the product or service in a way that does not contravene the values, religious perceptions, norms, and ethics of the target consumers.<sup>5</sup>

This study looks at an advertisement that tells of a shaman who is capable of doing supernatural or occultic things that are beyond human reason. Associated with television advertising, there is actually a clear rule about the content of an event. In article 36, paragraph 6 of the Broadcasting Act of 2002, it is stipulated that the content of the broadcast is prohibited from making fun of, degrading, harassing and/or disregarding religious values, human dignity, or damaging international relations. MUI itself has actually made a fatwa forbidden about shamanism and forecasting through National Conference VII with Chairman of Commission C Session of Fatwa Section chaired by K.H. Ma'ruf Amin and Secretary Hasanudin, on 22 Jumadil Akhir 1426 H or 29 July 2005 M in Jakarta recorded with number 9 / MUNAS VII / MUI / 13/2005. The fatwas are all forms of shamanism and legal forecast forbidden to Muslims. However, with the still-running mystique of advertising, this fatwa seemed to pass away. Muslims today, expressing their self-identity by confronting with powerful dominant representations which are more likely to be marked as authentic by non-Muslims communities.<sup>6</sup> In this study, the mystical thing that researchers refer to the activity of a shaman who becomes a rainy handler. Shaman is a profession already known by almost all levels of society in Indonesia. Although the name or term is different from one area to another, the shaman is a very popular profession in society. Their

---

<sup>5</sup> Qamar, Nida., Nawaz, Rab. "Advertising Practices in Pakistan According Islamic Marketing Principles: A Study of Demographic Antecedents in Measuring Perception of People." *Middle-East Journal of Scientific Research* 21 (12) (2014): 41.

<sup>6</sup> Simkins, Ronald., Kelly, Thomas M. "Religion and Identity." *Journal of Religion and Society* 13(2016): 113-123

involvement in community life has been very strong. For people who have never interacted with a shaman directly, or ask for help and use his services. Generally, hear this shamanic profession from mouth to mouth, read ads in magazines, tabloids, newspapers or books, or have seen a shaman figure in a television show. In the belief of a Muslim society, the shaman and the paranormal are not new. Mu'awiyah bin al-Hakam as-Sulami radhiyallahu'anhu narrates to the Prophet sallallaahu'alaihi wa sallam, "O Messenger of Allah, there are some things we used to do in the period of ignorance, [we] often come to the shaman." So Rasulullah Sallallaahu 'alaihi wa Sallam replied, "Do not go to the shaman".<sup>7</sup>

Television is one type of mass media which in addition has a strong appeal due to the elements of words, music and sound effects, also has other advantages of visual elements in the form of live images that can cause a deep impression on the audience. According to Prof. Dr. R. Mar'at, television broadcasting generally affects the attitudes, behaviors, perceptions, views, and feelings of the audience, and this is a natural thing. So if there are things that cause the audience to be moved, fascinated, or imitate is not something special, because one of the psychological influences in television is as if hypnotizing the audience, so that the audience was swept away in a television show atmosphere.<sup>8</sup> The stimulus or message communicated through the mass media television will get various responses from individuals. That is, although the event is the same, people will respond differently based on their circumstances.<sup>9</sup>

An advertisement is a form of commercial mass communication designed to promote the marketing of a product or service, as well as messages from an institution, organization, or even from a candidate in a political campaign. Meanwhile, advertising is the most known discussion of people that is one form of promotion, this is likely due to its wide range

---

<sup>7</sup> Baqi, Abdul, Muhammad. *Kumpulan Hadits Shaheh Bukhari Dan Muslim*. (Yogyakarta: Insan Kamil, 2015), 341.

<sup>8</sup> Effendi, O.U. *Ilmu, Teori, Dan Filsafat Komunikasi*. (Bandung: Citra Aditya Bakti, 2003), 122.

<sup>9</sup> Darwanto. *Televisi Sebagai Media Pendidikan Penulis*. (Yogyakarta: Pustaka Pelajar, 2007), 86.

of power.<sup>10</sup> Advertisements are multidimensional and transgeneric media artifacts capable of taking action on several platforms such as the economic, cultural, sociopolitical, ideological and religious spheres.<sup>11</sup> In promotion, advertising is also a very important instrument, especially for companies that produce services or goods that are shown to the public. Understand such consumers' behavior and attitude is an important thing for the advertiser, to ensure that their product getting success on market and services. Culture affects consumers in many ways, included Islamic values. Islamic values prescribe proper behavior, work habits, eating habit, and also the way of life. Marketers cannot underestimate how Islamic values effect on consumers' behavior.<sup>12</sup>

The attractiveness of advertising looks at approaches aimed at attracting the attention of consumers and influencing their feelings toward a product of goods and services, an ad attraction can also be understood as something that moves people, speaks of wants or needs and evokes interconnectedness. Generally, the attraction can be grouped into 2 categories<sup>13</sup>:

1) The appeal of informative or rational

Informative or rational attractiveness is more visible than the fulfillment of consumer needs to the functional aspects, practical and usefulness of a product and emphasis on attributes owned by a product and benefits and also the reasons for using a certain brand.

2) Emotional appeal.

Emotional appeal is the attraction associated with consumer psychology and social needs in purchasing a product. Not a few emotional traits become consumer's buying motives because their feelings toward a brand can become more dominant than their own brand of knowledge. In this

---

<sup>10</sup> Ardianto, Elvinaro. *Public Relation Praktis*. Ed. Pertama. (Jakarta: Widya Padjajaran, 2009), 102.

<sup>11</sup> Tanimu, Ahmed Jibril. "Reviewing the Concept of Advertising from the Print Perspectives." *Journal of Creative Communications* (2017): 53.

<sup>12</sup> Hussina, Rosninawati., Hayati, Sofia., Nubailah, Siti. "Islamic Representation in Television Advertising and Its Impact on Modern Malay Muslim Women." *Procedi-Social and Behavioral Sciences* 211 (2015): 890.

<sup>13</sup> Morissan. *Jurnalistik Televisi Mutakhir*. (Tangerang: Ramdina Perkas, 2010), 78-79.

case, the feelings and needs of consumers can be used as the basis of ads appeal that serves to influence consumers on an emotional level.

An advertisement use affect-laden language may evoke positive emotional responses. Positive emotional responses to the advertisement related significantly to favorable attitudes towards the ads.<sup>14</sup>

In the relationship between consumer behavior and buying interest known intention terms. Basically the intention of buying can be seen as a tendency to buy a brand, there are plans to buy in it. Factors affecting the intention are individual background,<sup>15</sup> which includes: a) Personal factors, namely: attitudes, values, personality, emotional state, and intelligence. b) Social factors, namely: age, education, gender, race and ethnicity, income, and religion or belief. c) Information, namely: experience, media, and knowledge.

The creation of ads on television is more difficult than other media and requires a relatively higher cost, so advertisers try to make the advertisement as effective and attractive as possible. As for creating advertising on television, it is worth noting the following effective ways<sup>16</sup>:

a. Visualize the message: visualize the message to be conveyed, advertising experts say that persuading someone is easier to do through the senses of vision. A clear picture is more easily obtained through the sense of sight of a person because it can see the intensity of movement and action more clearly.

b. Demonstrate if possible: demonstrating to a target audience of a product is a good way to attract attention, for products that have saturated this way is very well because by this way the value of a product can be improved.

c. Simplify: Make the message as simple as possible to deliver, because the words that are difficult to understand will not get the attention of television viewers.

---

<sup>14</sup> Elyria, Kemp., Bui, My. And Chapa, Sindy. "The role of advertising in consumer emotion management." *International Journal of Advertising*, 31(2) (2012): 339–353.

<sup>15</sup> Ajzen, I. *Attitudes, Personality and Behavior. Mapping Social Psychology*. 2nd ed. (Berkshire New york: Open university press, 2005), doi:10.1037/ e418632008-001.

<sup>16</sup> Ellinor, L, and G Gerrad. *Dialogue : Rediscover The Transforming Power of Conversation*. (New york: John Wiley, 1998), 96-97.

d. Use action where possible: Can grab the audience's attention through the first few seconds of an ad impression, creating an advertising structure that can build consumer attention from the stage of attention to the stage of purchase.

d. Use entertainment to communicate: entertain people by using music in television ads can simultaneously persuade people simultaneously. The entertaining technique in advertising using humor is one of the advertising alternatives, one can remember a product through humor, and then be persuaded to take a buying action.

e. Make commercial belief: Making people believe in an advertisement takes creativity to the content of the message so it can also be understood and liked.

There are dimensions of advertising creativity, which cover; a). Originality, an original ads contain elements that are surprising or rare. The uniqueness of the ideas is the focus. b). Flexibility, a flexibility ad easily smoothly links the product to a different ideas or uses. c) Elaboration, ads contain unexpected details that extend simple ideas. Ads give some messages about the product. d) Synthesis, blending or connecting smoothly unrelated objects or ideas. This dimension intends to create a divergent story line. e) Artistic value, artistic Ads contain aesthetically appealing visual, verbal, or sound elements. Consumers view the ads as a piece of art.<sup>17</sup> Effecting creative message delivering the selling point in non-contrived manner and an interesting. The advertisement will be popular among the consumers caused of creativity and inspires them to convert their attitudes motivates to buy a specific product.<sup>18</sup>

According to De Kleine W.P. Encyclopedia, mysticism is taken from the Greek *myein* which means to close the eyes and *musterion* which means a secret.<sup>19</sup> When it is associated with culture, it is essentially an

---

<sup>17</sup> Reinartz, Werner. And Saffert, "Creativity in Advertising: When It Does Works and When It Doesn't," *Harvard Business Review* (2013): 86.

<sup>18</sup> Mukkelli, Vijetha. "The Relationship Between Creative Advertising and Advertising Effectiveness." *International Research Journal of Marketing and Economics* (2014): 35-49.

<sup>19</sup> Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. (Bandung: PT. Remaja Rosdakarya, 2010), 63.



irrational or incomprehensible knowledge of ratios, meaning that causal relationships are incomprehensible ratios and have the form of thought and expression of absolute truth within a society. These irrational thoughts and expressions then form a behavior in people's lives and become a culture. Ad creators strive to create ads aimed at the subconscious using elements of mystery, rituals, legends, and secrecy to create consumer's interest in the brand.<sup>20</sup>

Ads sometimes borrow icons and images of religious elements to confirm their message. Ads depend on the community in determining the cultural form they use and what they understand. Malay Muslims with different religious levels will give different judgments on the offensive nature of advertising. They differ on the reasons why advertising is offensive rather than looking at the nature of the product.<sup>21</sup> Perception is defined by Desiderato as the experience of events, objects, or relationships obtained by summing up information and interpreting messages.<sup>22</sup> Perception gives meaning to sensory stimuli. Stimulus or stimuli are any visual, physical, or verbal communication that can affect an individual's response.<sup>23</sup>

In the context of perceptual advertising is the process by which the receiver obtains, interprets it, and then stores it in memory. Inferential perception is a process whereby individuals are exposed by information, pay attention and further understand the information. Perception in this research is a perception of advertisement that aired in television media. So the advertising message is information that is perceived. The process of perception begins with the senses of individuals who get stimuli that produce attention and then processed and interpreted into a meaning.

---

<sup>20</sup> Kirdar, Yalqin. "Mysticism in Subliminal Advertising." *Journal Academic Marketing Mysticism Online* (2012): 53-57.

<sup>21</sup> Cyril, Ernest., Mohsin, Muhammad. "Attitudes towards offensive advertising: Malaysian Muslims' views." *Journal of Islamic Marketing* 1(1) (2010): 25-36

<sup>22</sup> Rakhmat, Jalaludin. *Psikologi Komunikasi*. (Bandung: PT Remaja Rosdakarya, 2009), 81.

<sup>23</sup> Sutisna. *Perilaku Konsumen Dan Komunikasi Pemasaran*. (Bandung: PT. Remaja Rosdakarya, 2012), 48.

Planning an ad is done in such a way as to persuade audiences through the message delivered. The

message in the ad unknowingly pushes the audience to act like buying an advertised item. This event is called subliminal perception, which is the stimulation of the audience below the level of consciousness, which resulted in advertising messages received without realizing what was done. Advertising exposure is sometimes accepted intact, sometimes partially, sometimes incorrectly, but sometimes true. Advertisers certainly expect the exposure of ads can be captured intact by the audience so that the meaning of the message to be conveyed can be understood by the audience as expected. Advertising exposure can generate three responses, which are message responses, resource/model responses, and responses to ad execution.<sup>24</sup>

1) Responses Regarding Messages (Product / Message Thoughts), including ;

a. The Message Structure, influenced by the following:

Verbal (word usage) and Nonverbal include; facial expressions and visual interactions, gestures, paralanguage (such as sound, pitch, vibration), behavior, and communication between people and their activities.

b. Readability, readable messages occur when the target audience understands the message and the message has a chance to attract their attention.

c. Message Content. Creative ads should be able to determine the content of messages that match the theme of the message. Types of message content are intended to generate an emotional response from audiences, which include; fear (Fear Appeals), funny (Humor), and happiness (Pleasant Appeals).

2). Source-Oriented Thoughts

Responses from target audiences to information sources in advertisements are endorsers, spokespersons or companies who deliver messages. Unbelief of the source of information from the audience will provide a negative response (source derogations). Thus, in order for an

---

<sup>24</sup> Belch, Belch. *Advertising and Promotion: An Integrated Marketing Communication Perspective*. (New York: McGraw Hill, 2009), 74.

advertisement to affect audiences with a positive response, it is better to use the preferred (source bolsters) and credible advertising model.

### 3). Ad Execution Thoughts Response

Target audience response to overall ad execution. The response to this ad is influenced by factors such as advertising creativity, the quality of visual effects, color, and voice tones.

Travis Ridout in his research looked at the effect of advertising tone on a person's perception, the result said the effect of the reach of the ad is not depend on the volume and tone of the advertisement but rather on whether the reach of advertising has been established with a good strategy.<sup>25</sup> The effectiveness of advertising depends on its ability to attractive attention visually. Ads should pay a sufficient attention to enabling the process of encoding information for the benefit of long-term memory.<sup>26</sup> Media engagement has great benefits on advertising effectiveness where engagement defined as the sum of intense, qualitatively rich experiences.<sup>27</sup>

Based on the description above, the researcher raised the problem of mystical ads on television with the aim of research is to find out how the perceptions of the Moslem community to advertising Elastex product that uses a mystical approach on television.

## Methods

In this research used qualitative research approach with descriptive method. Qualitative research is a study aimed at describing and analyzing the phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and groups. The sample in this research is 10 audience of Elastex advertisement in television which will become an

---

<sup>25</sup> Ridout, Travis, and Erika Flower, "Explaining Perceptions of Advertising Ton," *Sagepub* (2010). <http://journals.sagepub.com/doi/abs/10.1177/1065912910388189>.

<sup>26</sup> Jaana, Simola, and Hyana Jukka, "Perception of Visual Advertising in Different Media: From Attention to Distraction, Persuasion, Preference and Memory," *Frontiersin* (2014): 69-72.

<sup>27</sup> Calder, Bobby J., Isaac, Mathew S . and Malthouse, Edward C. "How to Capture Consumer Experiences: A Context-Specific Approach To Measuring Engagement," *Journal of Advertising Research* 56(1) (2016): 39-52

informant in taking data. Sampling method using judgment sampling. The research data was taken through depth interview technique to 10 selected informants.

**Results**

Elastex paint ads appear on television around October 2016 which is broadcast by some national television in Indonesia. Elastex paint is manufactured by Nippon Paint company which offers Elastex Waterproof which is an anti-leak coating paint with maximum flexibility and can provide protection up to 5 years. In the story line of the scene in the ad, there are elements that according to Muslim belief is mystical. That is the belief in the rainy handler who can have the power to be able to delay or move the coming rain. This advertisement aired in 30 seconds duration, in the first scene is described a farmer was calling the rainy handler to avoid rain, feared that the harvest is not dry and will lose. This scene can cause a perception to the audience that the rain-handler has the power that can prevent the coming rain. In the second scene, a fisherman is calling the rain-handler to avoid rain, fearing the fish catch is not dry and will suffer losses. This scene can cause a perception to the audience that the rain-handler has the power that can prevent the coming rain. In the third scene, a housewife expressed her concerns to her husband about the coming rain and will cause her home to leak. However, her husband stated that there is Elastex paint that can solve the problem of leakage. In this study, 10 informants were interviewed, and informants with varied characteristics were found, this will enrich the perception data of Elastex advertisement on television.

Number	Initials Name	Age (Year)	Gender	Occupation
1	ET	55	F	Entrepreneur
2	EN	30	F	Pharmacist
3	T	21	M	Private
4	R	24	M	Entepreneur
5	S	42	M	Private
6	M	50	F	Housewife

7	D	45	M	Private
8	L	22	F	Student
9	G	20	F	Student
10	N	31	M	Private

Table 1. Informant Identity Data

There are personal factors of informant self that influence in giving his judgment on Elastex advertisement on television. These factors include trust, values, and attitudes. Here are the interviews of the informants of each of these factors.

Initials	Interview results
M	There is rain-handler. If according to Islam is not allowed .. ... means we are ahead of God .... I personally do not matter .. as long as not violate the rules ....
G	The rain-handler .. ..In Islam, it is not allowed if against nature ..
N	Rain-handler can not ....
D	No problem, rain-handler has nothing to do with mushrik .. in religion it belongs to the science of falq, a kind of astronomy .. as long as not breaking the rules of Islam ....
	No problem .. rain-handler also pray to God ...
L	A little influential .. the ad use rain-handler or shaman to divert all the rain. That's in my religion not justified
R	For children who have not studied religion deeply, it can think as trivial.
	I think there's a problem. It's not possible that the rain-handler pull all the rain

T	Actually the hell for the belief that I embrace, I do not think it is pleasing .... because there is a mystical element.
ET	According to Islam, it is not good, not allowed.
S	For my belief, ... coming to him is a big sin, ... I think it is contrary to my belief.
EN	It is very problematic, afraid of the impact to my children who do not understand well

Table 2. Trustee Factor of Informant

Informants M, G, and N feel the mystical theme in adversary make problematic in religion because, in Islam, the rain-handler is considered to precede God and fight the nature. Nevertheless, all three consider the existence of a rainy handler, not a problem as long as it does not violate the rules of the local community. Two other subjects felt the mystical theme in the advertisement is not problematic. According to an informant, the rain-handler is allowed in Islam because it belongs to the science of astronomy. While the informant L considers the rain handler also uses the prayers of God. The other five informants feel the storyline of this ad is problematic in their beliefs because it uses the rain-handler activity. Some of them consider this advertisement affect the children negatively, who have not studied Islam deeply.

Initials	Interview results
----------	-------------------

M	There is a mystical element that ....
G	The rain-handler is a mystic
N	The existence of the rain-handler means to contain mystique
D	Means there is an abnormal force to be able to ward off the rain
L	The mystical element is in its rain-handler
ET	It seems there ... It uses the shaman so.
EN	Obviously, because in the ad it's called the shaman ..
T	There is in the part of ad Yes it contains the mystical element
S	In my view, it does contain mysticism. But the point is not in the mystique but the tradition in Indonesia
R	All informants approve of the mystical element in advertising. The mystical element is clearly illustrated by the presence of a rainy handler.

Table 3. Value Factor of Informant

Initials	Interview results
----------	-------------------

M	nothing, it may just depend on the own perspective of Islam, there must be pros and cons ...
D	..... just ordinary, just reasonable ....
L	religious groups who are fanatics may not like this ....
G	.... there must always be pros and cons .. every person's got views and opinions of each ..... according to the trust ..... depending on the person .. I still do well, may be it different for some people ...
N	As a Muslim, I do not really like the real with ads like this. Especially for children who do not understand so consider it as a normal thing quite annoying for me ..... If there is a survey from the advertiser, I will definitely protest. But I'm confused about where to protest
R	I think it is not good enough, so the rainy handler ... if God already said rain, so rain so
EN	It may just depend on the perspective of the moslem, there must be pros and cons ...
S	I think it is not good enough, so the rainy handler ... if God already said rain, so rain so. Can not be blocked. Even though he's a rain-handler, if it's raining then it's raining because I rarely watch tv, so it does not affect me
ET	
T	I am comforted, there is a funny too hell

Table 4. Attitude Factors Against Advertising

Some informants said no problem with the existence of these ads on television. Nevertheless, they have assumptions, some groups who are fanatical religious tend to dislike the ad. However, some of the other



informants considered the existence of these ads on television quite problematic. One of the informants with the initials EN felt that the advertisement was quite annoying and he felt he wanted to protest to his broadcast but did not know where to report it. Unlike other informants, Informant T considers the ad is actually entertaining because it contains elements of comedy in the story.

Initials	Interview results
M	... more watching, because most of the Indonesian people still believe the mystical things ... especially those who live in the countryside
N	positive, the public would be aware of the brand of paint ...
G	positive, the rainy handler wrote the paint not leak, it means the paint is really good ...
L	... tends to negative . .. these days mystical things still carried around for a promotion of the product anyway ..
D	feedback can be negative depends on the trust .
ET	Viewed from the inherent, yes it is
EN	Yes, it uses a shaman in the ad ...
R	I have seen the ads, I think there is a connection in the Elastex paint ad
S	Yes, the rain-handler does not connect, in my opinion, it is good product but not good ad
T	I think there is a connection in the ad

Table 5. Brand Attitude Factors

Some informants thought this advertisement had a positive impact on the paint brand. Some Indonesians still believe in and are very close to the mystical things, especially the people who live in the countryside. These ads can make the audience become aware of the brand of paint. But there are also two informants who have different opinions, according to them the ads will give a negative image of the brand, according to them the mystical element should no longer be used in advertising in the modern era. These ads can present elastex paint brands quite well because the storyline is considered to explain the well brand.

In total there were 10 informants who became representative of the audience in the interview to know the audience perception about Elastex advertisement. The following table interviews the results of audience perceptions of Elastex ads on television.

Initials	Interview results
M	The verbal message is clear
G	I think there is a strange phrase seen from the storyline
N	The words conveyed in the message are clear
D	The verbal and nonverbal message can be accepted.
L	Why there is a statement from the rain-handler who asked for the transfer ...
ET	The sentence used in the ad is clear The words used by ad stars is clear
EN	The verbal and nonverbal used in the ads are clear
T	We can accept the language used in advertising
S	The sentence used in the ad is no problem

--	--

Table 6. Perceptions of the Message Advertising Structure

Judging for the message structure of Elastex ads almost all the information states that verbally and nonverbally Elastex ads can be accepted by audience, there are only two informants who claim that there is verbal communication is less clear or ambiguous, that is when the rainy handler says "do not forget to transfer " by the phone.

Initials	Interview results
M	I should pay attention really .. still think what is the relationship of rain-handler and elastex paint .....
G	I understand the storyline
N	the overall theme of the ad story is understandable
D	.. not so easy to digest .. because at first focus on the rainy handler and his clients .. .
L	I understood the storyline
EN	I understand, so if there is a very heavy rain it has no effect on his house because it is already using the paint advertised
ET	understandable, can make sure that the advertised paint is completely anti-leaking.
S	good .... funny too, .....it's clear the ads
T	I don't understand

R	the message contained that the paint is really waterproof, able to face heavy rain
---	--

Table 7. Perceptions of Readability of Advertising Messages

Some informants declare the understanding of the storyline of the ad. However, there is an informant who clearly states do not understand the storyline of the ad theme. Two more informants said it takes time to able to understand the theme in the ad. Viewers should really pay attention to ad content in order to understand the relationship between the rain-handler and the quality of the advertised paint product.

Initials	Interview results
M	After I had seen the ad just been normal
G	I was comforted after watching the ad
N	The ad is interesting ...
D	There is no sense of feeling after seeing the ad
L	The ads are standard ...
S	The ad entertaining so, but not good. Because the rainy handler was so friendly
EN	It seems trivial when the impact of watching ads can be very big, I see the impression is bad
ET	actually, I can not accept. Because not in accordance with what I believe
T	my opinion is negative. Because using the shaman is mushrik for the Moslem
R	I think it's worse than good

Table 8. Perceptions of the Ad Messages Contents (Affective)

Initials	Interview results
M	people know the brand, part of people still believe in the mystical things
N	positive for some people, negative for some others
D	positive .... according to the Indonesian culture, depicting the culture of Indonesia that can not be lost from the mystical world ...
L	the contents of the message is actually good enough for the promotion of the product, but the existence of the rainy handler can be considered polytheist by the people
S	which is less good the presence of the rainy handler
G	The existence of this ads has often appeared on tv.
R	depending on one's capture power. In my opinion, I do not like it
T	I do not like ads that use mystical elements, it does not fit with my conscience.
ET	which is not appropriate when rain is coming, they ask the shaman not to ask God
EN	That's the impression of the shaman who regulates the rain, but all the Almighty who govern

Table 9. Perceptions of Ad Message Contents (Cognitive)

Judging from the content of advertising messages conveyed largely informants feel mediocre only a small part who feel entertained and funny.

In terms of knowledge that can be obtained from the contents of Elastex ads that most informants deplore the existence of a rainy handler who gives the impression as a savior from the rain, where one can ask the handler for the rain to be able to prevent or move the rain that is not expected. They declared "The unsuitable is when the rain or storms come, they ask the shaman instead of asking God for help".

Initials	Interview results
M	Matches-fit, . .. interesting ...
L	A shaman is less scary .....
N	A shaman is too neat for this profession
D	less convincing the role of the shaman .... not unlike shamans .....
L	the funny shaman .. not like shaman ..
ET	as the actor is fit
EN	Does not fit the cast .... but more towards the funny the negative shaman's impression seems to be gone
R	I think fit in playing the role
T	It is good in my opinion

Table 10. Perceptions of Ad Models

Further assessment of the informant against the model in Elastex ads, some informants consider the models in the ad is interesting and credible. In the meantime, some other informants thought the rainy handler was less credible because it did not fit the actual character of the shamans in terms of clothing or behavior, they stated: "a shaman is too neat....., less convincing of the shaman .... ".

Initials	Interview results
M	the idea of the storyline is very interesting
G	models in the ads can play an interesting role and supported by sound effects
N	the ads are made with high creativity
D	sound effect of the rain less excited
L	the plot is made to make the story interesting ...
S	including creative advertising ...
EN	ads with unusual story ideas
ET	sound effects in ads should be more dramatic
T	good ads, unfortunately, there are roles that should not need to exist
R	ads are interesting, unfortunately, there is a conversation about the transfer of money is very annoying

Table 11. Perception Against Ad Execution

Opinions about the execution of the ads from the informants as a whole the ads are good and simply display the form of creatively created ads. However, there is an informant who stated that there is a rainy handler that is less precise to put into the ad scene that is the transfer request from the rain-handler.

Based on summaries of the interview results given, The mystical element is clearly illustrated by the presence of a shaman as a rainy handler that many beliefs can ward off the rain. Some viewers feel no

problem with the existence of these ads on television, but some other viewers consider the existence of these ads on television quite problematic. And there are also spectators who think the ad is actually entertaining because it contains elements of comedy in the story. Some viewers of Elastex paint ads consider this ad to have a positive impact on the brand, as it can make the audience become aware of the brand. While the audience who think that the ads will give a negative image to the brand argues that the mystical element should not be used in advertising. Elastex paint ads can present elastex paint brands quite well. Judging from the structure of the message, almost all viewers stated that verbally and nonverbally Elastex paint ads could be accepted by the audience, the storyline can be understood, although some viewers claimed it took some time to figure out the storyline in the ad. Maniua in 2014 said advertising creativity is the right balance between surprise, medium and message relevance.

The viewer's perception of the Elastex paint ad that most viewers deplore the existence of a rainy handler who gives the impression of being a savior from the rain in the ad, which should be a savior is the power of God. The cast or model in the Elastex paint ad is quite interesting and credible, only a few spectators perceive that the rain-handler does not fit the real character of the shaman. Mudaa and Musaa in 2014 said consumer perceptions of advertisement credibility and endorser credibility can affect a purchase intention via the invention of a positive attitude toward the brand and attitude toward advertisement. Overall the ads are good and just display the creative form of advertising, but there are rain-handlers that are less precise to put into the ad scene that is the transfer request from the rain handler.

## Conclusions

The results of this study can be concluded that the majority of the Muslim community does not agree with the existence of the mystical elements in advertising, especially Cat Elastex ads. Some of the audience of Cat Elastex ads perceive these ads negatively affect children or young people who have not studied Islam deeply.



For the next research is expected to have research on ads that are considered to contain elements that are not in accordance with the teachings of Islam, and see the impact on the audience.

### **Bibliography**

- Ajzen, I. *Attitudes, Personality and Behavior. Mapping Social Psychology*. 2nd ed. Berkshire New york: Open university press. 2005.
- Ardianto, Elvinaro. *Public Relation Praktis*. Ed. Pertama. Jakarta: Widya padjajaran. 2009
- Baqi, Abdul, Muhammad. *Kumpulan Hadits Shaheh Bukhari Dan Muslim*. Yogyakarta: Insan kamil. 2015.
- Barkin, Gareth. "Commercial Islam in Indonesia: How Television Producers Mediate Religiosity Among National Audiences." *International Journal of Asian Studies* 11(1) (2014):1-24
- Belch, Belch. *Advertising and Promotion: An Integrated Marketing Communication Perspective*. New York: Mcgraw Hill. 2009.
- Bungin, Burhan. *Sosiologi Komunikasi*. Jakarta: PT Kencana Prenada Media Group. 2009.
- Calder, Bobby J., Isaac, Mathew S . and Malthouse, Edward C. "How to Capture Consumer Experiences: A Context-Specific Approach To Measuring Engagement." *Journal of Advertising Research* 56(1) (2016):39-52
- Cyril, Ernest. and Mohsin, Muhammad. "Attitudes towards offensive advertising: Malaysian Muslims' views." *Journal of Islamic Marketing* 1(1) (2010): 25-36
- Darwanto, S.S. *Televisi Sebagai Media Pendidikan Penulis*. Yogyakarta: Pustaka belajar. 2007
- Effendi, O.U. *Ilmu, Teori, Dan Filsafat Komunikasi*. Bandung: Citra Aditya Bakti. 2003.
- Ellinor, L, and G Gerrad. *Dialogue : Rediscover The Transforming Power of Conversation*. New york: John Wiley. 1998
- Elyria, Kemp., Bui, My. and Chapa, Sindy. "The Role of Advertising in Consumer Emotion Management."

- International Journal of Advertising*, 31(2) (2012): 339–353.
- Hussina, Rosninawati., Hayati, Sofia. and Nubailah, Siti.  
“Islamic Representation in Television Advertising and Its  
Impact on Modern Malay Muslim Women.” *Procedia -  
Social and Behavioral Sciences* 211 (2015):890–895
- Jaana, Simola, and Hyana Jukka. “Perception of Visual Advertising in  
Different Media: From Attention to Distraction, Persuasion,  
Preference and Memory.” *Frontiersin*. 2014. Accessed September 17,  
2017.  
<http://journal.frontiersin.org/article/10.3389/fpsyg.2014.01208/full>.
- John, Burnett, and Moriarty Sandra. *Introduction Tomarketing  
Communication: An Integrated Approach*. London: Prentice hall  
international.2006.
- Kirdar, Yalqin. “Mysticism in Subliminal Advertising.” *Journal Academic  
Marketing Mysticism Online (JAMMO)*. 2012. Accessed September  
17, 2017. <http://www.journalacademicmarketingmysticismonline.net>
- Kotler, Philip, and Gary Amstrong. *Prinsip-Prinsip Pemasaran*. 12th ed.  
Jakarta: Erlangga.2008.
- Maniua, Andreea-Ioana and Zaharira. “Advertising creativity : The right  
balance between surprise, medium and message relevance,” *Procedia  
Economics and Finance* 15 ( 2014):1165 – 1172
- Morissan. *Jurnalistik Televisi Mutakhir*. Tangerang: Ramdina  
perkasa.2010
- Mudaa, Mazzini., and Musaa, Rosidah.” Celebrity Entrepreneur  
Endorsement and Advertising Effectiveness.” *Procedia -  
Social and Behavioral Sciences* 130 ( 2014 )11–20.
- Nida Qamar, Nida. and Nawaz, Rab. “Advertising Practices in  
Pakistan According to Islamic Marketing Principles: A Study  
of Demographic Antecedents in Measuring Perception of  
People.” *Middle-East Journal of Scientific Research* 21 (12)  
(2014):41.
- Rakhmat, Jalaludin. *Psikologi Komunikasi*. Bandung: PT Remaja  
Rosdakarya.2009.
- Reinartz, Werner. And Saffert , “Creativity in Advertising: When  
It Does Works and When It Doesn’t,” *Harvard Business  
Review* (2013):86. Accessed September 17, 2017.

- <https://hbr.org/2013/06/creativity-in-advertising-when-it-works-and-when-it-doesnt>
- Ridout, Travis, and Erika Flower. "Explaining Perceptions of Advertising Tone." *Sagepub*. 2010. Accessed September 17, 2017.  
<http://journals.sagepub.com/doi/abs/10.1177/1065912910388189>.
- Simkins, Ronald. and Kelly, Thomas M. "Religion and Identity." *Journal of Religion and Society* 13(2016): 113-123
- Sutisna. *Perilaku Konsumen Dan Komunikasi Pemasaran*. Bandung: PT. Remaja Rosdakarya. 2012.
- Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: PT. Remaja Rosdakarya. 2010.
- Tanimu, Ahmed Jibril. "Reviewing the Concept of Advertising from the Print Media Perspectives." *Journal of Creative Communications* 12, No 3, (2017):53.